Bombay B. R. A. Lib

The Bombay Guardian.

VOL. XIV.—New Series.] SATURDAY, SEPTEMBER 26, 1868. [No. 30

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—An insurrection has broken out in Spain; the insurgents are reported to have made themselves masters of Andalusia; General Prim is marching on Madrid; the fleet and garrison at Cadiz have declared for the movement which is headed by Prince De la Torre. So many abortive attempts have been made to overthrow the wretched Government that is such a curse to the country, that one is slow to expect much from any movement of this kind. But if we can trust the reports now received, the insurgents have had most encouraging success, so far.

—The High Court have confirmed the sentence of transportation for life pronounced by the Poona Sessions Court on four Banyans convicted of having murdered a Chambhar. It appears that the poor man was offered up as a human sacrifice to propitiate a demon supposed to preside over hidden treasure! And yet these Banyans think it impiety to tread on an ant, and a condoning of all sin to scatter sugar for the benefit of ants.

—After the notification given by the Trustees of the Cathedral that the money set apart for the Christian Fort Schools, and temporarily diverted by them to the payment of church debts, should be refunded, the confiding public went to sleep. They have now been awakened by a note in which the Trustees rather haughtily decline giving Miss Prescott any satisfaction, and by the report that Miss Prescott has filed a suit against them. There seems to be but one opinion as to the obligation of the Trustees to restore the money; we conclude that they have not the means; and it is now suggested that the congregation of St. Thomas' Cathedral should come to their help. The word 'church' means the building, and it also means the body of believers who use the building; the strange thing is that there should be such an untraversable chasm between the two, so that the latter should in no way feel themselves responsible to pay debts incurred in beautifying the former.—One point seems to be overlooked by some who take part in the discussion. The funds in question were contributed not for a school, but for schools in which both sexes should be taught.

Information is asked by a correspondent regarding the use of unfermented wine in celebrating the Lord's Supper in England, America or Bombay. We are not able to give this information.

We have the pleasure to announce the publication of the first edition of a Reference New Testament in Marathi. It has been brought out by the American Mission, and will be welcomed by many students of the Bible in Western India. It may be had at the Tract and Book Depôt. Price, 1 rupee.

We have seen some specimen pages of the new English and Marathi Dictionary upon which Mr. Baba Padamanjee has been for some years engaged. It will make a very handsome book of 700 pages 8vo, double-columned, and will we doubt not be warmly welcomed by all classes of the community. Judging from the specimens, the work is likely to add much to Mr. Baba's reputation as a lexicographer. It will be ready in about a year. Cost to subscribers, Rs. 6. Mr. Janardan Ramchundra, Town Hall, receives subscriptions.

We beg to acknowledge receipt of the following:

"A Sermon occasioned by the death of the late Mrs. J. B. Rendall, of the Madura Mission, by Rev. Jas. Horrick."

"A few Discriminating Thoughts on Religious and Social Institutions, by a Cosmopolitan Arya." (In Marathi.)

"Report on Education, in the Hyderabad Assigned Districts for 1867-68. By R. S. Sinclair Esq. LL. D."

The editors of the *Protestant Churchman*, an Episcopal paper published in New York, give notice that they find it so inconvenient to be obliged to go over original articles sent to them in order to cut out the phrase "the Church," and substitute for it a more exact and Christian form of expression, that they must request their contributors to say in the future either "our church," or "the Episcopal Church, or something of similar import. The phrase 'the Church,' say they, "even when the article 'the' is printed without emphasis, is, when applied to any one part of the Church of Christ, as absurd as it is unchristian." "As a part of the numerous progeny of High Church Popery," they add, "we hope that Evangelical men will cease to use it in their writings."

The most surprising thing about this abuse of the word 'church' is that it is accompanied by a most liberal use of the word 'catholic,' and most contemptuous references to the sects. Now, they whose use of the word 'Church,' signifies 'the temple of the Lord, the temple of the Lord are we,' are guilty of the worst kind of sectarianism; while 'the sects' which recognize each other as component parts of the one church of Christ, protesting only against those forms of doctrine that set aside Christ, are truly catholic.

Noticing a recent lecture by Professor Tyndall on Physical and Moral Science, the *Express* says:

"He draws a sharp line between the facts of consciousness and physiological facts, between thought, feeling, and volition, and the molecular groupings and motions in the brain that may constitute their physical conditions, and justly maintains that, however invariable may be their connexion, the one set of facts does not in any way help to explain the other. After referring to this connexion, Professor Tyndall says:—'Granted, however, that a definite thought and a definite molecular action of the brain occur simultaneously, we do not possess the intellectual organ which would enable us to pass by a process of reasoning from the one phenomenon to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened, and illuminated, as to enable us to see and feel the very molecules of the brain, were we capable of following all their motions, all their groupings, all their electrical discharges—if such there be—and were we intimately acquainted with the corresponding thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still remain intellectually impassable.' Towards the close of his address Professor Tyndall recurs to the same point, summing up his general exposition in equally emphatic language.

"In affirming that thought as exercised by us has its correlative in the physics of the brain, I think the position of the 'materialist' is stated as far as that position is a tenable one. I think the materialist will be able finally to maintain this position against all attacks, but I do not think as the human mind is at present constituted, that he can pass beyond it. I do not think he is entitled to say that his molecular grouping and his molecular motion explain everything. In reality they explain nothing. The utmost he can affirm is the association of two classes of phenomena of whose real bound of union he is in absolute ignorance."

The *Times of India* thus speaks of the iniquity attempted by certain parties in connection with the Commercial Banking Corporation:

"The new corporation was formed for the express purpose of taking over the assets, liabilities, connection, and goodwill of the old bank; and if any legal informality exist in the transfer, it is an informality *of which no honest man can take advantage*. All parties to the transfer, the old shareholders and the new alike, supposed the transfer to have been as absolute and complete as it was possible to make it; and all parties acted upon that conviction throughout, until these most discreditable proceedings were instituted. The attempt to make out that the new bank simply *administered* the affairs of the old with a view to liquidate them, is contradicted by every fact of the bank's history, since the change was made. The corporation dealt throughout with the assets and liabilities as *their own*, neither rendering accounts, nor regarding themselves as in any way responsible to the old shareholders for what they did therewith. It may be true that no formal deed of transfer exists, but what honest man, what man with common self-respect, could put forward such a plea in repudiation of a contract the existence, the terms, and the profits of which, are facts within the knowledge of the whole world? If a body of native gentlemen had been guilty of such conduct, the English press would have rung again with denunciation of the fraud. It is noticeable to what shifts Mr. Harrison's theory has reduced him."

We have used the word *iniquity* in speaking of this transaction, and by it we mean *violation of equity*. When we speak of equity as distinguished from law, our reference is to a higher law written in the hearts of men by which many an act is condemned which manages to make its way unscathed through

the meshes of human law. This higher law is of course the law of God; it is in their treatment of this that men's characters come into view: for men may be influenced by motives of little worth to yield obedience to the law of the land. When men clutch eagerly at any informality or technical error by which they may advantage themselves without incurring the decreed penalty of trangression, they only show that they are deterred simply by fear of consequences from leading lives of unscrupulous and unmitigated villainy. We make these remarks on the supposition that our contemporary's statement of the case is correct. It is matter of fact that the Commercial Banking Corporation did deal throughout with the assets and liabilities of the Commercial Bank as their own, retaining and using and paying interest on deposits made in the latter, so long as they continued solvent. Now, certain shareholders of the Corporation deny that they are responsible for these deposits, because of some want of technical completeness in the transfer.

THE *Madras Churchman* has transferred to its columns a letter written by Father Ignatius, from the Convent of St. Benedict, Brunswick Square, to the *Weekly Register*, a Roman Catholic paper. The letter is about his new monastery and monasteries in England generally. It is on the whole a rather remarkable document. He mentions a visit he had received from a stranger whom he had received rather coldly "thinking he was a Protestant clergyman who had come to do the bully; but when he announced himself as a Catholic priest, I was at once reassured, as I had never met with anything but courtesy and Christian kindness from Roman Catholic clergymen."

"We desire to be as exact a reproduction of the English Benedictines of the middle ages, as we possibly can." They must take one step more then, and openly submit themselves to the Pope as the Vicar of Christ and Head of the Church. Here are some additional morceaux from this noteworthy letter:

"Adhering as closely as possible to the holy rules of S. Benedict, which we have vowed to obey, as our mistress, we have elicited little sympathy and much discouragement; yet, with God's help, we are determined to persevere in our attachment to the Church of England. In God's time she will come to our aid, and lovingly recognise us as her most faithful and helpful children."

"Our little cottage monastery and barn chapel, then, represent the monastic possessions of the English Church. I blush as I write these words. And yet Westminster Abbey and such like places by hundreds were built by English zeal in times of faith and love. When we have struggled our appointed time, I doubt not but that English churchmen will give us some old religious house and land, and endow our society with means to carry out the different works of mercy in which our congregation is engaged. Many young men in our Church would enter our community, I am sure, if they saw that it was established on a firm foundation, but they have not sufficient of the spirit of poverty and trust in God to join a community in such a precarious condition as, in a worldly sense, ours is.

"May I ask the prayers of all your readers for myself and my society. In many Roman Catholic communities special prayers are, I know, offered for our welfare, and I must add conversion to the Roman Communion. Sometimes a novena has been held for us I am told. In earnest, humble gratitude, I desire to express my thanks for the many loving prayers of which I, most unworthy, have been the subject; and yet I am sure that these prayers have been answered for us, and in hours of deepest trial their potency at the Mercy Seat has been manifested towards and in us. Would that we could meet among our own brethren in the English Church such love and kindness as we find in yours. Even the thought of the loving abbot and holy monks of Mount S. Bernard's in Liecestershire, has many a time cheered me when I have been tempted to feel despondent through the neglect and unkindness of the members of our own Church."

"All holy monks and nuns who read this letter (and I trust many may, if it appear in your religious columns) I beg their prayers, if only one, "Our Father," and I can assure them that I can say a soul-felt 'Te Deum' in their regard, for that their monasteries and convents are beginning right prosperously to reconsecrate our long desecrated soil. If the Church of England will not even re-endow one abbey, the blessed work is being done."

The most alarming statement in this letter is that Father Ignatius intends to remain faithful to the Church of England unto death. In other words he hopes that she is not irrecoverably lost to Rome.

How little the educational institutions of America suffer for the want of state support appears from the fact that three colleges in New England possess dlrs. 4,000,000, eighty lacks of rupees, almost all the contributions of private persons. State aid is directed to the free schools every where established for the masses throughout the country, the people being taxed for the support of such. Should it not be so in this country? Is there any reason why the Educational Department should so employ the larger portion of its funds as effectually to frustrate in the wealthier classes the sense of obligation to provide for the education of their own children? While only four or five of the population of this country know how to read, it is surely in the establishment of vernacular schools for the masses that Government action is specially required. The advantages of education, in a social and temporal point of view, are sufficiently evident to the class from which high-school students are drawn, to make it certain that they will not remain without such schools. We have mentioned three colleges in America,—Harvard, Yale and Amherst; but there is nothing very exceptional in these; in every state of the union, colleges are springing up and are receiving liberal endowments. Is any thing more important for a country than the cultivation of such a self-helping spirit as this?

The Calcutta Missionary Conference have just drawn up a paper on this subject, in which they say:

"More than five lacs for salaries to Superintendents and teachers of the higher branches, while only one lac is expended on the education of all the tens of millions in Bengal; the contrast is eloquent.

"It is an important fact regarding the present educational system that a very large proportion of the funds devoted to its support is drawn from the Imperial revenues, to which the Bengal ryot contributes his share. With what show of justice can Government withhold the *necessaries* of intellectual life from the many, while it compels them to contribute to the intellectual *luxuries* of the few?"

The Bombay Guardian.

SATURDAY, SEPTEMBER 26, 1868.

THE IRISH MAIL TRAIN.

If one of the 33 passengers by the Irish Mail train who were burned to death August 20th, had been reading the book of Daniel and had expressed a fear that he and his companions were presently to be cast into a furnace seven times heated, he would have been assured by the others that such a contingency was not within the limits of possibility; whatever might be, this was something that could not possibly be. And yet this direst and unlikeliest of contingencies actually came to pass. Almost in the twinkling of an eye, they found themselves, gentlemen and ladies, lords and commoners, the aged and the young, enveloped on all sides in angry sheets of flame, separated by impenetrable and consuming fire from the fair landscape on which they had been so quietly gazing a few moments before, and destroyed, calcined, before even their shrieks had cleft the air. Nearly one half the number were ladies. A passenger in a rear carriage who escaped, says:

"There was fire everywhere—nothing but fire. The engine, the carriages, and the luggage-van were enveloped in fire—bright, dazzling, fire. It seemed as if hell had opened or a volcano had burst out upon the train. Few in the London portion of the train could see beyond the mail-van directly in our front. All beyond, as I say, was an arch of roaring, panting, hissing fire."

How was this appalling calamity brought about? Some trucks, loaded with petroleum, escaped from the hands of those who were engaged in shunting them, through some negligence, and ran easily down an incline of 1 in 90 till they came in contact with the mail train, when the barrels exploded, and into the tremendous flame which arose the carriages were instantly dragged and with all their contents almost instantly destroyed.

There is reason to believe that the victims of this catastrophe were killed at once by suffocation. A spectator writes:

"The smoke, pitchy black, as from a funnel, which the petroleum emitted, intercepted the view of the carriages in front, and it was only when the sides had been burnt so that the interior became visible, and the luminous outline of calcined human forms were seen in various attitudes, that the awful truth was realized."

A few weeks before this most tragic occurrence, twenty-three persons were killed and many wounded in an attempt to escape from a Music Hall in Manchester. Two thousand persons were sitting quietly enjoying the performances, when a false alarm of 'fire' was raised, and almost all precipitated themselves madly upon the door-ways; twenty-three young men and women were trodden frightfully to death.

We have coupled these two catrastrophes together for the purpose of making a remark or two suggested by them.

In reading such accounts, the confidence that many have in a God of compassion and loving-kindness, careful of the lives and happiness of his creatures, receives a shock under which it staggers for a period, scarcely recovering itself in time for the next dread blow. They believe in an omnipresent, all-wise and almighty Being; they believe in divine Providence; they do not believe that God has put away from himself and delivered over to certain laws of nature, the guardianship of his creatures; and when such terrible events as these we have now chronicled occur, they cannot help asking themselves, Why did not He who foresaw all these contingencies and knew exactly the line of connection between the unnoticed antecedents and the dire consequences, why did he not direct the course of events so that these disasters might have been avoided?

We would ask the persons who entertain or are troubled by such questions, to consider that God is a moral Governor. He has peopled this world with moral agents who act or do not act according to his will. It is a part

ARCHIVE
http://Archivebeta.Sakhrit.com
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

of his system of moral government that whatsoever a man soweth that shall he also reap. He is a jealous God; that is, he requires his intelligent creatures to love him and to study in all things the doing of his will; no capricious requirement, but one that relates to their happiness. Now if all men were constantly doing the will of God, then the world would be exactly as God would have it, and we might be sure that God would take upon himself the responsibility of all that occurs, and the character of God would be concerned in any catastrophe that might occur. If they who proposed and promoted a railway, they who voted it, they who bought shares in it, they who built it, were, one and all, men who obeyed the Scripture injunction, 'Pray without ceasing,' and did every thing with a view to the glory of God; if pointsmen and shunters walked by faith, in humble dependence on God, under the guidance of his Spirit; in a word, if all the avenues, in time and space, leading to an Abergele, leading to an August 20th, were commanded by prayer and faith and consecration, then could we find in such a catastrophe a mystery affecting the character of God.

The persons who entered the Manchester Music Hall carried with them, slumbering in their hearts and unsuspected, an enemy that had power to immolate their lives at any moment,—the element of fear. This rose like a giant and dashed them to pieces the moment the cry of 'fire' was raised. But if men were habitually, from childhood, walking with God, realizing his presence, trusting him in all things, they would retain their composure when such a cry was raised and perfect love would cast out this enemy.

Now the Scriptures are most careful to apportion to man the responsibility that belongs to him, and to describe the present condition of things as that for which man must answer. The character of God is shown in his laws and ordinances, just so far as these are not perverted by the sinful and rebellious self-will of man. It was not the action, pure and simple, of the laws of nature that caused the catastrophes above mentioned; the manifold action of a self-willed being, man, was intermingled with these laws and is responsible for the ruin wrought.

Beyond all this, however, there is the brightness of the promises which God has given to his people, by which they are assured that all things shall work together for good to them that love him, that not a hair of their head can perish without their heavenly Father, and by which they are prepared for a sudden and it may be a fiery translation to a world where the will of God is perfectly done, and where no carelessness, covetousness or maleficence of man can take hold of the laws of nature to make them calamitous.

A SEARCHER AND OURSELVES.

We regret that by a typographical error the word 'existence,' was printed 'education' in the letter of "A Searcher," in our issue of the 5th instant.

We have received another letter covering 26 pages from "A Searcher after the True Revelation." Our sheet is a very small one; a weekly world of thought and fact clamors for expression and gets it very imperfectly. We must therefore condense the arguments of our correspondent.

He finds fault with our illustrations. 'Wild and Utopian as it would be to sail westward to reach Poona, this is no proof that the information volunteered may not take you in a northerly direction.' *Searcher* quite overlooks the object of the illustration which is to show that predetermination and sincere enquiry are irreconcilable. 'What guarantee have you that your would-be guide knows the place well,' &c. &c. All this has nothing to do with the point in question. Prove the guide; do'nt stir a step without evidence; but in order to do justice to evidence put away prejudice from your mind.

Our correspondent has also failed to apprehend the meaning of our little parable about the man in the pit. It was told simply to show the absurdity of demanding the solution of *irrelevant* problems when there is some great and pressing need of deliverance. *Searcher* supposes the man in the pit to have laid hold of many ropes, been lifted partly up and injured through the breaking of the ropes. Well, let him by all means get the best evidence of trustworthiness that he can, when the next philanthropist looks down from the brink of the pit. Let him say to his friend, Were you ever in this pit and did you get up by this rope?

Our correspondent asked us the meaning of the word 'spirit.' We replied, defining it by its attributes. He then wrote again expressing his dissatisfaction, and saying, "What is this 'spirit,' this subject, this substratum, to which these activities are attributed?" And until he can be satisfied with regard to this, he declines receiving any evidence for any religion; and, bemoaning his unhappy fate, with many a sigh, submits to the cruel necessity of remaining in Hinduism. We leave it to every one if the folly of the man in the pit, described by us, is not insignificant when compared with this? We dislike much to use offensive terms; but what is to be done in a case of this kind? No man in this world was ever able to give the least idea of either matter or spirit apart from their properties or even to form in his own mind such an idea. When the wife or servant of our correspondent next sets before him a dish of rice, let him say, 'What is matter? I wish to be informed what matter is apart from all reference to its divisibility, extension, weight, color, flavor and other properties; what the substratum is; and until I get this information, I decline eating any material food whatever.' Let him say this and be consistent.

What is religion?

It is that by which we are shown our relations to God and our fellowmen, the duties arising out of these relations, our sinfulness and ill-desert through the neglect of these duties, and the means of recovery. It is evident therefore that *Searcher* is insisting upon something that has not the least connection with religion.

In the letter now sent us, *Searcher* states his question thus:

"What reasons have you to suppose that what you call spirit is a distinct, separate, independent entity, existing apart from matter;—and the properties that you attribute to it are not mere manifestations of matter—and matter alone—peculiarly circumstanced. And this far from being 'remotely, if at all, connected with the subject,' will be seen to have the most intimate and important bearing possible. For, you will grant, that this peculiar existence in the shape of *spirit* is the only foundation on which all the religious structures extant are reared. Can the foundation of an edifice be but remotely connected with the superstructure?"

It thus appears that *Searcher* has after all a theory on the subject. He seems to favor the doctrine of materialism (a doctrine, by the by, utterly antagonistic to pantheism, which he was asking us to write about.) Matter has not only extension, weight, color, shape, flavor, visibility and divisibility, but it perceives, thinks, reasons, remembers, intends, hopes, fears, loves, worships, enquires, believes, &c. &c. The two classes of properties are as different as any that can possibly be conceived; to attribute them to a common substratum is to augment enormously the difficulties of both psychology and physiology; but we do not see that this or any other theory on the subject supplies any argument against Christianity; for if matter can do such marvellous things as reason, love, believe, &c. we do not see why it should not be judged and either punished in hell or rewarded in heaven for the way in which it reasons, believes, and acts. This theory does not in the least take away man's responsibility, or make his need of an all-holy and all-mighty Saviour any the less urgent. Our correspondent is still the caviller in the pit.

It appears (and this, we suspect, is the real difficulty) that *Searcher* has rather a fancy for the pit. Here is what he writes:

"After all, why need he be so very anxious and impatient to get out of this pit, if pit it really be? For, do not suppose that he is quite in so forlorn and miserable a plight as you would wish him to believe. For, though he be there, he is not quite forsaken by his God. He is not a blind man; nor has he to grope quite in the dark. Education has opened his eyes; and a study of the pages of nature has shed light enough about him to render visible what passes round him. He finds manna dropping in from above, and can gather enough of it to keep body and soul together; and sees nectar-like sweet-drops of clear crystal water oozing out here and there, sufficient to satisfy if not satiate his thirst."

Against our reference to Gunputi, *Searcher* sets the Bandora Feast. 'Is one who has seen the effigy of the Holy Ghost carried about on a pole in a position to judge of Christianity?' There is no analogy between the cases. Gunputi is found on the oldest monuments of Hinduism; in the caves of Elephanta; in the sacred books received by Brahmins and the entire Hindoo people. If there was no Gunputi in the house of our correspondent last month we are glad of it, and congratulate him upon so much light that has found its way into the pit *from outside*. We would say, however, Come up higher. We ourselves have been in the pit and were longer there, perhaps, than our correspondent has been. It would be most unbecoming in us to speak disparagingly of any Searcher, however unwisely he may appear to pursue his researches, if he is indeed a seeker.

HOMILIES FOR THE TIMES.—XLVI.

"*I Paul— who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.*" Col I. 24.

We learn from this remarkable passage (1) that there are sufferings of the believer that may be spoken of as the afflictions of Christ; (2) that these sufferings may be instrumental in accomplishing the good of the church; (3) that they constitute occasions of rejoicing to the believer, because he has the same aim that Christ has, namely, the good of the church.

'That which is behind.' The residue, balance. As though the life-time of Christ had not sufficed for all the sufferings appointed to him, and a balance had remained over to be discharged by his people. This truth was indicated by our Lord in his description of the judgment day. 'I was in prison and

ye visited me, I was hungry and ye gave me to eat.' He identifies himself with the suffering believer and teaches us to regard their afflictions as his own. Correspondingly, he says to Saul of Tarsus, Why persecutest thou ME? The propitiatory sufferings undergone by the Crucified One, have of course a character all their own, and a power all their own; it is to them, in fact, we owe whatever power for good there is in the sufferings of believers. Nevertheless, there is this residue of suffering to be disposed of by the church, according to the faith of the successive generations of believers; has the balance been yet cleared off? Surely not. When that blessed hour arrives there shall be heard a loud voice saying in heaven, "Now is come salvation and strength and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death." There is still in Christians much—oh, how much—that is unchristlike, and this negatives their prayers at the throne of grace, and so the kingdom of our God and the power of his Christ are delayed. They overcome by the blood of the Lamb; by faith in the Crucified One, made ready to suffer all, strengthened to suffer all, they get that victory which overcometh the world, and for which the whole creation groaneth. The appointed residue has been very much diminished by the thousands who have not loved their lives unto the death; the rolls of our martyrology sparsely written in earth, more amply written in heaven, have cleared off a great deal of the Saviour's balance of affliction; the more reason why we, with all our heart, should address ourselves to that which is still behind.

The afflictions of Christ—let us consider what afflictions of believers are thus characterized.

He whose predominant and ruling aim is, like that of Christ himself, the good of the church, his afflictions are those of Christ. Christ, we are told, 'loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.' And Christ hath chosen you and drawn you to himself and enriched you with the promises and endowed you with the Spirit, that his love for the church may dwell in you, and his great aim regarding her that she may be holy and without blemish, may be carried out by you according to the measure of faith. You cannot directly bring your influence to bear upon the whole church; perhaps not even on any considerable portion of it; but the question will simply be, have you done what you could, suffered what you could, for this end? Have you sought first that you yourself, a portion of the church, should be holy and without blemish; and then, have you sought that the other accessible portions of the church, should be holy and blameless? Have you declined to suffer certain afflictions of Christ without which this purification of the bride could not be effected?

We have spoken of 'Christ in you, the Hope of Glory.' The grand object of the church's hope, is the glorious appearing of our Lord and Saviour Jesus Christ. It seems evident that between the church and this fulfilled hope, is the remainder of Christ's afflictions, a residuum of suffering which we have as yet declined to make acquaintance with. Can we consistently pray, Come, Lord Jesus, come quickly, unless we make diligent enquiry concerning that which, 'letteth,' concerning the undischarged balance which is against us? Before the Lord of day arise, the day-star must arise in our hearts. His people shall be willing in the day of his power. We ask him to come; have we let down the drawbridge?

Those are afflictions of Christ, the heart to brave which, the strength to endure which are recognised by the believer to be altogether due to Christ. The least complacency in them, the least self-flattery on account of them, takes them away from Christ, and makes them our own. This lays the axe at the root of saint-merit. Christ is dwelling in us only when Christ receives the homage of all the voices of the mind; when with all the heart we say, Wisdom and honor and glory and power and blessing and strength be unto Him that sitteth upon the throne and unto the Lamb for ever and ever. And we have here no doubt the reason why there is at this day so little manifestation of the power of Christ in connection with his preached gospel. Christians have complacency in their own doings and sufferings, instead of filling up that which is behind of the afflictions of Christ.

NOTES FROM AN INTERLEAVED BIBLE.

Psalm XLII. 1. A man who thus thirsts for the water of life, has already drunk of it.

3. He was in some difficulty, some strait, and longed for deliverance. His enemies were triumphing. He desired some manifestation in Providence that should have the effect of a divine recognition.—Christians are sometimes unhappy through inability to realize the love of God; very often it is something disappointing in their circumstances that causes the inability. But the Holy Spirit seeks so to develop faith that it may not be overborne by these external mishaps. And this should be our distinction in this dispensation.

4. 'When I remember these.' The things he is about to mention. Former thanksgivings for victories. The contrast is painful. Yet there is an element of encouragement.—So it is saddening and humiliating for the modern church to remember ancient Pentecosts, yet is it also encouraging when we put ourselves in the right attitude.

5. Hope thou in God. He is the God of hope. We may not hope in God if we refuse now to hearken unto him. In the path of God we may hope in God. How many hope who turn their backs on him every hour.

6. This is the language of an exile, far from Jerusalem and the house of God.

7. Water-spouts: cataracts.

8. In the night; a time of darkness like that in which he writes this Psalm.—His song was with Paul and Silas.—The God of my life. A very suggestive epithet. For me to live is Christ. Not I, but Christ liveth in me. This is the highest meaning; but there is a ladder of meanings, leading to this.

9. When one can say God is my rock, his natural instability begins to have an end. It is in him we have stability. But they who have loose notions of the inspiration of the Bible, how can they ever know stability?—There is a contradiction in the language of the Psalmist: God my rock,—why hast thou forgotten me? The first expresses his deep conviction, the second a feeling of the moment which he knows time will disprove.

10. Where is thy God? So the neighbours of Martha and Mary said to them, Where is your Jesus?

The 42nd and 43d Psalms are a single Psalm in three parts, the first part terminating with the 5th verse.

XLIII. Plead my cause. One way in which God appears in vindication of his servants when assailed and accused by men, is to give them what these with all their successes never obtain, an inward invincible peace.

3. Light and truth. Light, scattering the wrong allegations of enemies; truth in the sense of faithfulness.—Light and truth are beautifully represented as angels sent forth from the tabernacle to seek the exile and bring him to the altar of God.

In this triple Psalm God is the living God, my God, God my rock, God of my life, the God of my strength, God my exceeding joy. Blessed is that disquietude of soul which leads a man to lay hold of these glorious truths.—He only can be said to know joy, who can say, God my joy. In whom believing we rejoice with joy unspeakable. The name of God occurs 20 times in these 16 verses.

It is one word that is rendered help in 6 and health in 11; the word from which 'Jesus' comes. It means deliverance. Help of my countenance, means simply 'my Helper.'

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I send you the annexed extract from an address to young men by John Angell James, because I think that the forcible and striking language, in which the words of warning are concluded, is well calculated to arrest the attention of some who might otherwise never give the subject a thought.

It must often be a source of sorrow to a Christian man living in India, to notice how many of those around him are living without God in the world. This alas! is the case in all parts of our sinful world, but one observes in India, more particularly on first arriving, a striking difference in the religious and moral tone of society from what is fouud in England. Indeed it is often said that when a man leaves the old country for the East, he leaves his religion behind him, to be taken up again on his return!

This surely is a sad state of things, and it behoves each of us to watch and pray that we enter not into the temptation of following the multitude to do evil, of neglecting the affairs of our own souls, and ceasing to take an active interest in the temporal and spiritual welfare of our fellowmen; in a word, to love the praise of men more than the praise of God.

Let us remember that in doing so we become the *laughing stock of devils*, and take refuge from the idle words of men *under the frown of our Maker*!

Yours faithfully,
A CONSTANT READER.

Bombay 20th September 1868.

"Multitudes flee from the frown of man to take refuge under the frown of God; propitiate their friends by the sacrifice of their souls; throw away religion and salvation to escape from a jest; and make themselves the laughing stock of devils, to avoid the ridicule of fools." *J. A. James.*

Epitome of News.

SATURDAY, SEPTEMBER 19, 1868.

—*Overland Mail*: "At an open-air meeting of unemployed poor, held on August 21 in the Mile End-road, the following resolution was carried:—

"'Whereas the repeal of the usury law, legalizing the exaction of any rate of interest, however exorbitant, on loans; a mortgage of arbitrary powers of sale and foreclosure of mortgaged estates; the granting and falling in of terminable building leases; the employment of an unlimited number of hands, and the non-taxation of the capital of a rich man's personalty or realty, are some of the enabling means, extra the malappropriation of land, and the mischievous operation of laws of primogeniture and entail, whereby comparatively few persons, with facility and oppression, accumulated, and are still accumulating, increasing and immense wealth; and whereas such large accumulation in the possession of a few, as an evil is intensified by monopoly in the food and other markets, &c., this meeting resolves to recommed as well worthy the serious consideration of the reformed Parliament the necessity of legislatively limiting the extent and fixing the maximum of a man's wealth, however composed; and enacting such other ameliatory measures as will at once and for ever abolish the shameful monopoly of the upper ten thousand, rolling in wealth and surfeited with luxuries, while tens of millions in great Britain and Ireland are living from hand to mouth, or dragging out a pauper's existence, and many of the latter are driven mad

from want or dying of starvation or as suicides, or, what is worse, following for a subsistence a career of crime culminating in the gaol or the gallows."

"The Rev. Richard Frederick Littledale, LL.D., D.C.L., 'priest of the Church of England,' has at length published, with notes, a lecture he lately delivered at Liverpool, and about which there has been a good deal of discussion. The lecture, as the *Daily News* says, 'well supports the reputation which the writer has won by publicity given to it in a fragmentary form, although the more sensational passages seem to have been already published. The famous vituperation of the reformers as a 'set of miscreants' is there, and Lord Palmerston's name is still preserved as that of a 'frivolous old heathen'; but the only passages to be placed beside these expressions are one where King Edward VI. is styled a 'young tiger cub,' who would have burnt Dr. Littledale if he had had the chance; and another where Archbishop Cranmer is said to have been 'arrested in his wicked career by the Divine vengeance.' The lecture, however, is one long indictment of the men who committed the unpardonable offence of making the Church of England a Protestant body; and nothing seems too bad to be laid to their charge.'"

Vesuvius is again in a state of disquiet.

There was an earthquake at Gibralter, Aug. 18.

If the claims to vote made at Birmingham be substantiated, there will be 47,104 voters on the parliamentary register for the borough at the next election. In 1867 the number was 13,472.

—W. J. Meyer has been found guilty by the High Court of having defrauded many merchants into giving him advertisements for a mythical Post Office Calendar and sentenced to eight months' imprisonment.

MONDAY,—SEPTEMBER 21.

—A correspondent of the *Times of India* calls attention to the admirable service rendered by the Senior Barrack Master of the Presidency, during the late expedition.

—Another calls attention to a Government Resolution in one of the late Mr. Howard's reports, which says "the Governor in Council does not contemplate the introduction of low-caste pupils into schools, the expenses of which are shared with Government by local contributors and patrons who object to such a measnre," and adds that these schools are 19-20th, of the whole number.

—American paper: "The railroad track-layer is proved to be a decided success. It has worked at the rate of two miles a day, but one mile is its average working capacity. It is a car sixty feet long, and ten feet wide, having on board a small engine for handling the ties and rails, and is propelled by a locomotive. The ties, which are carried by a common freight car behind, are conveyed over the machine by an endless chain, and when enough have been laid, a rail is put down on each side and properly spiked. The machine then moves forward and the operation is repeated. Sixty men are required to wait upon it, and they do more work than twice as many could do under the old system, and as well. When a few necessary changes are made in the working of the machine, it is believed that it can lay five or six miles per day, or twelve times as fast as the usual rate by hand, and at less expense."

—*Times of India*; Lahore, 19: "The enemy are actively employed in fortifying the pass into Tekree Valley, at the head of Agror Valley, and the spurs of the Black Mountain.

"The Amozoi Tribe (trans Indus) on the 15th, attacked an Umb village, but were driven back by the Tunnawullees.

"The health of the British camp is excellent, and preparations for an advance are steadily progressing."

—Does a week ever pass (asks the *Athenæum*) without the destruction of a theatre by fire in some part of the world?

—Mr. Blandford, of the Geological Survey has just returned from Abyssinia, where he remained behind after the expedition left, visiting Bogos. He brings (according to the *Times of India*) the following information: "Prince Kassa had been vigorously conducting experiments in gunnery, by which means he had got rid of the greater part of the shot and shell given him by Lord Napier. In the south, Wakshum Gobazye had been proclaimed emperor of Abyssinia at Gondar, which city he was engaged in re-building. 'Theodore's eldest son, Mechecha, an illegitimate, ill-conditioned lout, had risen in rebellion against Gobazye, but his cause was said not to be meeting with support. Mechecha never was much of a favourite in Abyssinia, and he began his life as his father ended his—a drunkard. It is very gratifying to known that Gobazye and Kassa are on the best of terms, each as yet satisfied with his own. They are believed to be in constant correspondence with Lord Napier, who has been canonized in Abyssinia, and to whom they still apply for counsel. Gobazye expects to have serious work on hand after the rains, and would evidently have preferred that Theodore had put to death all the Abyssinian chiefs confined in Magdala before the English had an opportunity of liberating them."

—Fall of rain in the Fort up to Saturday, 71 inches.

—A correspondent of the *Madras Churchman* thus chastises another; "May that Bright and Glorious Lady, whose birthday we celebrate today, through her intercession obtain for *Distinguo* humility, that he may submit his private opinions to the august teaching of the Venerable Church of God, and obtain the grace of conversion."

—*Bombay Gazette*: "A perfectly catholic and tolerant act would not in any way take the religious belief of the parties into account, but would provide a legal form of marriage for all its subjects, not otherwise provided for, whatever their belief or non-belief. The State, especially in India, has nothing to do with the conscience of its subjects, and ought to rest satisfied with the public and solemn ratification of marriage, an act so essential to the common weal."

—The same: "In the Bombay army there are four divisions, including Sind, and eight brigades, whereas in Bengal there are seven divisions and twelve brigades. Admitting the extent and greatly superior numerical force of Bengal the disproportion does not seem so very excessive. However, at head-quarters a different opinion prevails; and orders have been received to abolish the second-class brigades of Nusserabad, Neemuch, and Ahmednuggur. In future, after the arrangement has been carried out, the senior officer at these three stations will command. Popular with the financiers this step cannot be popular with the service."

—A new line of railway from Suez to Zagazig (on the line to Alexandria), 98 miles in length, has just been opened. There are no gradients, and the gain is specially in carying power.

—One Solicitor of the High Court has been fined Rs. 1000 for defamatary language addressed to another.

TUESDAY,—SEPTEMBER 22.

—*Friend of India*: "Mr. Maine is about to give the relief we have asked to the growing class of non-Christian or half-Christian religionists who object to be married according to Hindoo, Mussulman, Buddhist, Parsee or Jewish rites. Convinced that the creed of the Brahmo lacks stability, he has asked the Legislature to pass a Bill under which any non-Christian man above the age of 18 and woman above 14, if unmarried and not within the prohibited degrees, may be married before 'the Registrar of Native Marriages' who will be the ordinary civil registrar. This civil contract may, of course, be followed by any religious ceremonies, as is the custom with non-Episcopalian Christians in India."

"The Indian Succession Act has deprived six religious Societies of a bequest of 10,000*l.* each, left them by the late General Riley of the Bengal Army."

—Japanese news, via Galle: "The southern faction have appointed Oceno Mia Sama as Mikado. There are therefore two rival Mikados now in Japan.

"Prince Mito is dead. Prince Minbutani, his successor, now in Paris, has been recalled.

"Odoka has been opened as a port of entry.

"Serious outbreaks on missionaries have taken place at Wachang and near Cheinkiang."

—A contemporary takes the following from the *Economist*: "The tendency among publicists on this side (England) and among a large section in India, is to favour native states—that is, —the Government of the Indian people by native princes. The opposite policy is denounced as annexationist and aggressive, and by other ugly names. But all the arguments of this party seldom meet the real difficulty—the sentiments of the Indian people themselves, as distinguished from the princes. By whom do they wish to be governed? It is plain that if on the whole they would rather have us rule directly, than be governed or misgoverned by their own princes, we are doing a very foolish thing, in encouragiug, at the present stage, native government. We are still responsible in the eyes of the people,—for our suzerainty is indisputable, and yet we establish a system which only enables us to govern by inferior lights, and often compels us to interfere for the prevention of extreme evils. Native princes out of the very wealth which we have left in their hands have ample means to urge their claims while the voice of the people is unheard."

—*N. Y. Times*: "One startling effect of the heat in England has been that several Judges, alleging that there are limits to human endurance, have temporarily abandoned wigs, permitting the Bar to do the same. We can fancy what the heat must really have been when both Bench and Bar acquiesced in so fearful an outrage on the British Constitution. But a striking proof of the revolutionary tendency of the age in England is to be found in the fact that not only do the Radical journals cry out for the permanent abolition of wigs, but a Liberal ex-Solicitor-General has positively joined in the cry. The Tory Press scouts the proposition as all but sacrilegeous, and evidently regrets the weak-concession to the weather, which resulted in a single case being tried by a Judge without a wig. The Tories are evidently getting alarmed. Their opponents are attacking some venerable institution every day. First the Irish Church—now the forensic wig. There is hard work in store for the defenders of the 'whatever is, is right' principle."

"The English people are just now very happy to find that the whole telegraph system of the island is to be transferred from private hands to the control of Government. The telegraph will be a part of the postal service, and will be managed at a much cheaper rate under the new arrangement. This tendency to centralization is so much approved, that the Britons are thinking it would be good to let Government manage the railroads also. All this seems to carry a look of despotism; but it is economy; and that argument is all-powerful in such a close-packed community. With the extension of the suffrage, the people fear no despotism now-a-days."

—San Francisco, August, 3rd: "The mail steamship *Japan* sailed for Yokohama, Japan, and Hong Kong, China, to-day, thus inaugurating a monthly line of steamships between San Francisco and Hong Kong. The *Japan* carried 272 passengers, and merchandise valued at $90,000, and treasure to the amount of $878,000. J. Ross Browne, the new American Minister to China; Charles D. Poston, Commissioner of the Agricultural Department, and Baron Richtshefen, the geologist, were among the passengers."

—The Rev. Geo. T. Rea, Borsud, begs to acknowledge with thanks the receipt of the following sums towards the building of a new school-house for Dhed children at Anund:—The Rev. Wm. Beatty, B. A., Gogo, Rs. 10; Barrack Sergeant John King, Nusserabad, Rs. 5.

WEDNESADY,—SEPTEMBER 23.

—Miss Prescott having addresed the Cathedral Trustees with regard to their declared intention to refund the money diverted from the Fort Christian Schools, received after two months the following curt reply:

"The Trustees of Saint Thomas's Cathedral acknowledge the receipt of a letter from Miss Mary Prescott, dated Saturday, July 18, relative to the Fort Christian School's Trust Fund.

"At present they are not in a position to return any reply to her enquiries."

Miss Prescott has now filed a suit against the Trustees.

THURSDAY,—SEPTEMBER 24.

—Sir Alexander Grant received from the gentlemen in his Department, in Poona, on Monday, a farewell address.

—The new telegraphic rates have been notified. From the 1st prox., the charge will be one rupee for every ten words between any two stations in India and Burmah.

—The *Times of India* notices a concert given by the Mazagon Choral Union. "The programme, which was a well selected one, consisted of sacred as well as secular music, and many of the pieces were extremly well rendered; among these we may instance the soprano solo, 'He shall feed his flock,' which was sung with great musical taste and warmly applauded. The tenor solo by Mr. Burke, 'In native worth' was also among the best pieces of the evening. Part II. was equally well if not better performed, and without

referring to each piece we may say that the concert was in every way successful, and we heartily congratulate the members of the Mazagon Choral Union upon the satisfactory result of their endeavours."

—The venerable Dr. Jackson's letter to the Wesleyan Conference: "Methodism has now passed into a new state in relation to the Established Church of this country. Mr. Wesley, to the end of his life, declared his attachment to it, and recommended to his preachers and people to follow his example. We are now charged with a departure from his principles, and are called upon to become Church people to preserve our consistency. The truth of this charge I absolutuly deny. Mr. Wesley was a Protestant to the backbone, and regarded the Church of England as a Protestant Establishment. For years after his death the Conference acknowledged a friendly relation to it in that character, and called upon me some 40 years ago to publish, in the form of a pamphlet, a speech which I addressed to them on that subject. To the principles laid down in that pamphlet I adhere at this day, but they do not apply to the existing state of things. The Church of England is not now what Mr. Wesley understood it to be, and what it has been regarded for the last 300 years. Many of the clergy declare their abhorrence of the very name of Protestants; they revile Protestant martyrs; they affect Popish forms of worship; they preach the doctrines of Popery, and declare their sympathy with the Church of Rome. At the same time a large and powerful body of the clergy yield only a limited assent to the teaching of Holy Scripture, and deny some of the most important doctrines of the Gospel. A Church which offers no effectual resistance to these enormous evils can expect no sympathy from Wesleyan Methodism. On the contrary, against such errors methodism is bound to raise the warning voice, from one end of the kingdom to the other, while so many of the clergy are attempting to unsettle the minds of the people of England by the novelties of Rome and of scepticism, it becomes us to put forth efforts more strenuous than ever to proclaim the truths of the New Testemant Christianity—in every town, village, and hamlet in the kingdom. Never was true, earnest, methodist preaching more needed than at this day."

—Some prisoners were tried before the High Court for using forged documents; the jury could not agree, and were sentenced to be looked up; this soon brought them to terms; in two hours they were ready with their verdict, one of acquittal, and so recovered their liberty along with the other culprits, we mean prisoners When a Judge insists that a jury shall agree, he insists that some of them shall give up their convictions.

—An anna the half pint is said to be the price of water just now in Ajmere and Jeypore.

—*Bombay Gazette*: "A very excellent map of Bombay was published by Mr. W. J. Addis about two years ago. This gentleman has brought out the same map on a reduced scale, which will make it more portable and serviceable for outdoor reference."

—The High Court have confirmed the conviction of four Banyans for murder. Mr. Justice Warden minuted as follows on the case: "The Session Judge ought to have elicited from the witness Luximon what was meant by the expression which he had overheard the accused No. 2 make use of to her husband, accused No. 1. viz., 'in my father's house at Marah (the village in which her father resided) there is treasure, take a servant and kill him,' and if the witness had been unable to explain it (but he evidently understood, for he absconded) the Session Judge should have sifted the matter thoroughly to ascertain what the killing of a servant could have to do with the fact of there being treasure in the house of the father of accused No. 2. My brother Gibbs who sat with me to hear the application of Mr. White for us to call for the papers and proceedings in the case said, that some time ago during the investigation of a murder case it had come out that there was a superstition prevailing among a certain class of Hindoos, that if a human being was sacrificed his or her blood would flow in the direction where hidden treasure was supposed to be buried. If such a superstition does exist, then the motive of the accused in killing the deceased is apparent. There is nothing very startling in the circumstance that those who have the greatest aversion to taking the life of any creature might be led on by superstition and by the sordid desire to acquire wealth to offer up human sacrifices. Old treasure is believed to be presided over by a spirit or fiend, and to propitiate this spirit the offering of the blood of animals is considered necessary. This sacrifice is made before the digging for the treasure commences, and there is a belief that the spirit appears in a dream and sometimes demands human sacrifice. As an instance of the extent to which superstition may to carried, I will just allude to a superstition connected with human sacrifice. It is well-known that numbers of human beings were in former days buried alive at the time of laying the foundation of fortresses which it was wished to render impregnable, and in one instance when one of the emperors was building the fortress of Berar in the Deccan he offered a grant of land to the family of any person who would allow himself to be buried alive under the foundation so as to insure the fortress of being impregnable, and a Hindoo actually offered himself as the victim; and I believe that even to this day his family are enjoying the land which was so dearly purchased by the head of the family. I have merely referred to this just to show how far people may be carried away by their superstition."

FRIDAY,—September 25.

—Of Sir Alex. Grant, who leaves to-morrow, the *Times of India* says: "He has brought to the duties of his office not only the acquirements of ripe scholarship, but a commendable '*esprit de corps*,' a genuine interest in the work and the people of Western India, together with a maturity of judgment, and a weight of character, which have secured him special influence with Government and the native community, and thus contributed to the efficiency and success of his administration. The qualities of head and heart, in a public officer are quickly traceable in his departmental reports. Despite the defects in Sir A. Grant's reports, which we have freely pointed out and condemned, they will remain as permanent way-marks of a wise, and vigorous administration. They shew discrimination, and a well-balanced judgment, with breadth of view and a vigorous mental grasp of the interests of the department. Of his graceful tact and ready ability in bringing to the surface, points of vital interest, and far-reaching influence, we need not speak. Witness his brief paragraph pointing out the telling fact that the sum total of pupils (117,557) in all his schools—Government, aided, and merely inspected—constitutes but 74-100 of one per cent. of the population of the presidency."

—The same; telegram, Abbotabad, 22: "Nothing of importance has occurred in the Agror Valley during the past few days.

"The independent Swattees are stated to be sending deputations, and to have sued for terms.

"The Trans-Indus Hindustanees are said to be in flight before the Akhoond's levies, and are not attempting to cross the river.

"The camp is very healthy."

—Deaths last week, 290.

—It is hoped that the recent heavy rains in the N. W. Provinces will have averted the famine apprehended.

—The *Bombay Gazette* says there is to be a new G. I. P. Railway Station at Byculla.

—The Government of India have abolished Baptismal and Burial fees.

—Local items of the week; Sheik Cassum died of injuries received from falling into the hold of a steamer; Bhagoo Jagoo aged 6 years, was found drowned in a pond; Wamon Daji committed suicide while in a state of intoxication; a B. B. and C. I. Railway laborer was jammed to death between two carriages; a youth complained that he had been beaten by two men, and not getting redress jumped into a well and drowned himself; an intoxicated bundari fell from a cocoa-nut tree and was killed.

TELEGRAPHIC NEWS.

London, Sept. 16th.—The news of the Earthquakes in Ecuador and Peru has been fully confirmed.—Major Beville of the 27th Regiment N. I. (Beloochee) has been gazetted a Companion of the Bath.—It has been intimated that Parliament will be prorogued on the 26th November.—The King of Prussia has made a speech in which he said that there is no reason to fear that the peace of Europe would be disturbed, and what is still more reassuring, is the vigour of the Army and Navy, who have proved that they do not shun to fight when compelled to do so.—The revising barristers have disallowed female suffrage but have granted leave to appeal.—The *Times* of to-day recommends Darjeeling as the capital of India.

17th.—The Freedom of the City of Edinburgh was yesterday presented to Lord Napier, who, in acknowledgment, said he accepted it as a mark of honor to himself, and to his comrades who faithfully served their country, adding, that the success of the expedition was due to all striving to do their duty. He eulogised the character of the Scotch nation, and traced their success to the religious element largely influencing their conduct—There was a panic on the Paris Bourse yesterday, caused by apprehensions of war. The Official press however interpret the King of Prussia's speech pacifically.—The Emperor Napolean is at Biarritz.

18th.—Sir John Young has been appointed Governor General of Canada.—The *Times* of to-day again complains of the insufficiency of Abyssinian rewards, mentioning the cases of Captain's Hallam (? Holland) Fawcett and Hawkes, and Major Standsfield.—The report that Italy had demanded the evacuation of Rome, from France, has been contradicted.—Russian reinforcements are being sent to Turkistan.—The journey of General Kaufman to St. Petersburgh is postponed.—The Oriental Bank has declared a dividend at the rate of 12 per cent. per annum.—The National Bank of India has declared a dividend at the rate of 6 per annum, with a bonus of 1 per cent. on the capital (equal to a dividend of 8 per cent per annum.)

19th.—Colonel Wilson Patten succeeds Earl Mayo as Irish Secretary.—General William Sullivan has been gazetted Colonel of the 58th regiment, vice Colonel Hay, transferred to the 93rd.—General Croenton (?) has been appointed Colonel of the 95th regiment.—An interview took place yesterday between the Emperor Napoleon and the Queen Isabella.—The Homeward Bombay mail of the 8th (? 1st) September reached Suez on the 18th.

21st,—A revolt against the present dynasty has taken place among the soldiers and sailors in the Spanish Fleet at Cadiz. The garrison of the town also participated. The movement is headed by Duke De La Torre.—The Generals who were banished for joining in the recent insurrection have returned to Spain.—Madrid is tranquil.—The Government candidate has been elected for the Department of Nievre.—The Irish Church Commission in its report recommends the abolition of the bishoprics of Cashel, Killaloe, Kilmore, and Meath, the re-arrangement of other dioceses and the abolition of the Archbishopric of Dublin, of the Cathedrals and Deaneries in Ireland with the exception of eight only, and of benefices with a Protestant population of less than forty persons.—A resumption of hostilities will, it is expeeted, take place in Bokhara in the beginning of October.—The Bombay Mail of the 25th ultimo and the Calcutta Mail of the 21st ultimo were delivered in London to-day.—The ship *Mahaluxmi* which left Bombay for Liverpool on the 23rd June, has been burnt at sea. The crew were saved.

22nd:—The latest advices from Spain state that the insurgents have made themselves masters of Seville and of the whole of Andalusia. General Prim is marching on Madrid.—The Spanish Ministry has resigned, and General Concha has been appointed President of the Council and Generalissimo of the Army.—The King of Prussia has made a second pacific speech, in which he declared that the misinterpretation of his previous statements was inexplicable.—The Goverment candidate has been elected for the Department of Moselle.—The steamer "Salsette," with the outward Indian mails, left Suez for Bombay on the 20th instant at 1 P.M., (5 hours before the contract time).

Washington, Sept. 21*—Congress assembled yesterday and subsequently adjourned until October.

* This telegram occupied less than 40 hours in transmission to Bombay.

Miscellany.

—*Lippincott's, Magazine*: Is the moon habitable? To this question the selenographer will reply by pointing out its mountains and its almost entirely volcanic features, its bare and arid surface—soil it has none—its want of atmosphere, and the extremes of burning heat and more than arctic cold to which it is in quick alternation xposed. Vast saharas without a single oasis;

piles of mountains, but, unlike those of the Andes, Himalayas or Hindu-Kush, they have no snow-caped summits and woody sides, no streams and torrents, the beginnings of mighty rivers. In vain the eye searches for fertile valley or green meadow, or.

> "Tempered sun and water, earth and air,
> In changing composition ever mix."

There is no variation of color or appearance of surface which would indicate vegetation or a change of seasons. The absence of such an atmospheric investment, with its attendant clouds, as is given to the earth, exposes the lunar surface to the direct and unbroken force of the sun's rays, which are also radiated back from it into space without being refracted. The vaporous atmosphere which acts as a warm clothing to the earth is wanting to the moon. The great extremes and rapid alternations of temperature would of themselves render animal life impossible, at least in such organisms as are found in the earth. The alternation is that of unmitigated and burning sunshine continued for an entire fortnight, and an intensity of cold far exceeding that of our Arctic Winter for the same time. We read in Capt. STURT'S narrative of his travels of exploration into the interior of Australia, that in one place, "the ground was almost a molten surface, and if a match fell upon it, it immediately ignited." But even this is quite tolerable when compared with the maximum heat of the moon, which is estimated by Althaus, the German physicist, to be eight hundred and forty degrees of Fahrenheit; it occurs on the twenty-second day of lunation, or seven days after the day of full moon. This heat exceeds that of the fusing point of tin and lead. The greatest cold is about half a day after the first quarter; it is equivalent to ninety-two degrees Fahrenheit below zero, or one hundred and twenty-four degrees below the freezing point, which would suppose a fall of nine hundred and thirty-two degrees in about fifteen days. Such a picture as this is sadly at variance with the sanguine views advanced by the good Bishop of Chester, John Wilkins, brother-in-law to Oliver Cromwell, in "A Discourse tending to prove that 'tis probable there may be another Habitable World in the Moon;" accompanied by a second "Discourse concerning the probability of a passage thither." In some of his guesses Bishop Wilkins was quite successful, as when he said that high mountains, deep valleys and spacious plains are to be found in the body of the moon; but he was at fault, as we know now, in supposing that this satellite has an atmosphere "of gross vaporous air" immediately acommpanying its body. He thinks it probable that there may be inhabitants in the moon, but with becoming caution, he does not venture to describe them. Increasing, however, in his faith, he suggests a belief of there being a paradise on the moon, as such a place, he alleges, ought to be exempt from the extremes of heat and cold—a condition of things which he assumes for this planet. Now-a-days, were one to indulge in speculations of this nature, and admit that there are really Lunarians, we should be compelled to believe that so far from enjoying an elysium, they are undergoing some of the torments of an *Inferno*, to be described by another Dante. What rich materials for the genius of satire and song to people lunar regions with the doomed spirits of those who have acted prominent parts on the surface of our own earth from the beginning of the French revolution to the present time!

—A public meeting has been held in Exeter Hall to receive information as to the present opening for the extension of the Protestant religion in Bohemia. Major General Walker presided, supported by Senior Janata and Pastor Schubert (native Bohemian pastor), Rev. Dr. Blackwood, Vicar of Middleton-Tyas, Yorkshire, Pastor Adrian Van Andel of Prague, &c.

The Rev. Dr. Blackwood said it was their privilege to appear that evening before the meeting with a somewhat unustal deputation. It was an unprecedented deputation. He did not know of an example in their history when pastors from Bohemia had appeared before the British public until now. Pastor Van Andel had come with his brethren from Bohemia, and would presently translate their speeches into the English tongue. In those Bohemian pastors he might say that they beheld historically the spiritual descendants of the representatives of the famous martyr John Huss. Having given a sketch of the early history of Bohemia, and having shown how the land came under the dominant religion of the Church of Rome, he proceeded to say that there were some in that country who held the pure faith in secret. From being tolerated, a different state of things was happening in the history of the Church. The Emperor now allowed them to assemble, to establish schools; and liberty of religion was almost perfect. The condition of the poor people was such, however, as to make them objects of heartfelt sympathy. There were a number of spiritually-minded men, free from all superstition and holding a pure faith; but they had not a rich man among them. They had not a single institution for training ministers or schoolmasters amongst them, and this was a great loss to them. They were obliged to obtain their schoolmasters from Roman Catholic institutions. It had therefore come into the hearts of some people in this country to supply their lack, to establish at once one, or it may be two, training institutions for Protestant school-teachers in suitable localities in the country. Pastor Schubert had already commenced a training institution. A fund had also been gathered by Senior Janata to establish a similar institution in another locality. Thus there would be two important centres of influence established in the country. The next thing intended to be done was to establish in Prague a college for students for the ministry of the Gospel. This movement had been very favourably received by Christians both in Scotland and England, and he believed that when Christians generally were acquainted with the object, a liberal support would be accorded. It was appropriate that this movement should be carried an as a suitable commemoration of the fifth centenary of the Bohemian martyr John Huss.

—Speaking of the Professors of the late College of France, the Paris correspondent of the *N. Y. Times* says: "One of them, Dr. CYON, has just been awarded by the Imperial Academy of Sciences the annual premium for discoveries in Experimental Physiology, for the discovery of two nerves going from the spinal marrow to the heart, and belonging properly to that organ. His paper is entitled, "Researches on the innervation of the heart by the spinal marrow," and besides a description of the newly discovered nerves, demonstrations of new phenomena produced by these nerves in the functions of the important organ to which they belong. 1

"The first nerve, which he calls the specia cardiac accelerator nerve, emerges from the spinal column with the third branch of the cervical ganglion, and when excited on the living animal the heart's pulsations are increased. The same effect is produced whether the excitation is made on the root of the nerve, or on the spinal marrow near the nerve. The other nerve discovered by M. CYON, uniting the heart to the spinal marrow is not a motor but a sensitive nerve. By the medium of this nerve a reflex action is produced, starting from the heart, and influencing the capillary circulation in all the organs of the body. The most important facts in the physiology and pathology of the heart may flow from this discovery.

"Here we have been going on these thousands of years, without knowing that the heart had nerves of its own! We had been wondering this long time, how this mighty hydraulic machine got power enough from the feeble branches of the sympathetic and pneumogastric nerves to maintain with regularity its hundred thousand beats a day. Was this mysterious power hydraulic, or vital, or mixed? The physiologists were always quarrelling on the subject, and they will continue to quarrel, perhaps, all the same, for one discovery brings another, and thus continues to open new fields of discussion."

—Letter from Hiogo, Japan, in *N. Y. Times*: "I have previously referred to the Hiogo tea-houses, which correspond to the old-fashioned inn, and here are to be met travellers from all parts of the Empire. Hiogo being a commercial centre tea-houses abound, and one street is almost lined by these establishments. Besides accommodating strangers, they afford a resort for pleasure-seekers, and every afternoon parties of 'Samourai,' or two-sworded officers, repair thither to enjoy a dinner, which generally ends in a revel. At these places one meets the 'gashas,' or singing girls. This class is composed of young women who have been apprenticed at an early age to the Government to serve in these houses. The Japanese consider a tea-house an excellent female school, and any young woman who has enjoyed a few years of this service will find a ready suiter. They learn the 'samasin,' (which resembles our guitar) and are also taught vocal music. As they meet travellers from all parts of the country, they gather a large and varied stock of information, and at the same time acquire an ease of manners of which the rustic maiden is deficient. We need hardly add that this mode of life is one of incessant licentiousness, but in Japan vice becomes virtue, and the most desirable school for young women is little better than a brothel. The best preparation for the duties of a wife or mother, they think, is found in a few years of prostitution. Looking from this stand-point one cannot be surprised that the Japanese are the most abandoned of nations. Their theatricals are obscene in the lowest degree, and it is difficult to imagine how any idea of purity can exist in such a community."

AN ENGLISHWOMAN

IN REPLY TO

A HINDOO SISTER.

(From the Indu Prakash.)

May I hope to escape the imputation of intentional brusqueness of manner if I attempt to condense my remarks by first simply quoting the sentences I wish to cite, and then appending my comments upon them? Such is the only method I can imagine for being sufficiently brief, when so much is to be noticed. It is to be admired in my correspondent that she suggests so many reflections; but the answer is rendered difficult for me in so short a space. I anticipate your courteous consent, and proceed to quote first,—

Hindoo Sister.—"The women feel this pride" (of birth) "pre-eminently. The thought of this fellowship, the pride of honest birth and honest living, keeps them safe from many a temptation to sin. They feel they have a name to lose, and would more readily commit suicide than face disgrace, if the worst has to be faced."

Englishwoman.—Any 'thought' productive of such good results is certanly much to be valued. But have you no desire to place before them first a far higher motive of action, namely, their duty towards God? Surely as Heaven is higher than earth, so are the fear and love of God nobler than dread of shame, or wish for praise among men.

Hindoo Sister describes the evening service at the Temple,—"The devotees, male and female, step within side, feel their familiar God all over the body, embrace him now on the right, now on the left, and fall prostrate before it muttering what prayers they may have retained in their minds learned in early life. This is the regular evening service of those who feel a keener sense of their dependence upon a higher power, and are reputed for their piety in the village."

Englishwoman.—I confess these sentences mystified me. We who have liberal ideas of the educated Hindoos, are accustomed to believe them Monotheists. Enlightened Education and Polytheism are so antagonistic that it is impossible to unite them in thought. What then does my Hindoo Sister mean by their familiar 'God'? Not surely what she herself believes. She is then expressing *their* thoughts, not her own. But how can she delight, in seeing these people, so interesting to her, rest in such awful ignorance? Can she believe that the act of worshipping the creation of a degraded imagination can elevate the Worshipper? To quote a proverb—once made sacred to us Christians—"Men do not gather grapes of thorns, or figs of thistles." Neither can Truth and Beauty be developed from delusion and deformity. I do expect my "Hindoo Sister" to comprehend this; but I cannot expect her at present, to understand how unutterably repugnant to English minds are some of the expressons she appplies to this idol. I dare not even connect them *in thought* with the August Name of the Almighty God, before whom Angels veil their faces.

Hindoo Sister, in her last paragraph but two, describes the happiness and content of her model Family under the despotic government of the "Lady of the House."

Englishwoman.—It would be of course manifestly false in me to profess that I preferred this picture to that of an English household; but equally is it true to say that I can quite believe and sympathize in the approbation yielded to it by those who have grown up under similar influences. Each nation has its own ideal of domestic life; there is no need to graft upon it an alien civilization; but there *is* need, urgent need, to progress in knowledge; to display a higher standard in morals; to dissipate the mists of igno-

Digitized by Arya Samaj Foundation Chennai and eGangotri
Copyright Mahasabha
on 28 February, 2020

rance and superstition. I must, however, say that my "Hindoo Sister" appears to have instanced a "Lady" autocrat far above the "average" which I so rigourously adhered to. It seems to me to require a rare assemblage of qualities to rule despotically a numerous household of sons and daughters, daughters-in-law, and children's children, with unfailing equity and kindness. What sagacity in discerning character; what forbearance of temper; what scrupulous impartiality, and elevation above all littleness would be required! Or if not, I doubt there must be some very miserable "Cinderella" among these younger ones "under training with their mother-in-law." Such a system has the advantages, but also the faults of a Despotism, all must depend on the personal qualities of one individual. It is no compensation to the "Englishwoman" that "in time the daughter-in-law rises to the position of Lady of the household." Suppose she never lives to do so, and that her mother-in-law has not had the good qualities mentioned above, what then? Englishwoman says that as far as regards this human life it would have been far better never to have lived. She has never known the happiness of a husband's undivided love, nor the bliss of being all in all to the children she has brought into the world. Probably "Hindoo Sister" is quite of a different opinion; so here, once more, we agree to differ.

One cannot help asking before quitting the subject whether this systematic repression of individual independence may not be one, not very remote, cause of the absence of national spirit, and of the inert apathy regarding all but the sordid interests of every day life, which are so depressing in the study of Hindoo character among the masses.

Hindoo Sister, in the last paragraph but one, *re-sketches* the Lancashire labourer's home, with much distaste; she describes the wife "the solitary inmate of his house, knitting the clothes all alone in her house till the children return, and in sickness and sorrow counting upon the charity of lords and ladies."

Englishwoman.—I already said—for my remarks apply both to rich and poor—that if "alone," she is so from choice; and that she is not "lonely." "In sickness and sorrow" my description showed that so far from being "solitary" she is surrounded by sympathy; none the less real that it is dictated by kindness and religious feeling, rather than kinship. Very probably, however, all her relatives live in the same village, and would be with her at all hours of the day, were not both she and they thoroughly employed. It must be added that, such is the sturdy independence of the British peasants, that when sorrow comes, there are many chances to one they will "*pull through*" without assistance from patron or friend. I said in the last letter my sketch was an outline, I had not time to enter into these minutiæ. By the allusion to "lords and ladies" above, it seems to me my Hindoo Sister is better acquainted with England than I at first expected. I never mentioned them; and yet she is right; the owner of a large estate, althongh not necessarily a "lord," is likely to be one. I should therefore have hoped she would know more about Christianity than to speak of a "service once a week." Our religion inculcates the duty of, not weekly but unceasing prayer. Our children are taught to pray morning and evening, and daily family worship is also a duty. God is an omnipresent Spirit, the creator and upholder of all existence; and yet such is his ineffable love, that he desires us to believe his ear is ever open to the voice of those who serve Him; not only at stated periods, but *always*; not only to listen to the prepared petition, but also to an ejaculation from earnest lips, or a sigh from the sorrowful but trusting heart.

Hindoo Sister says the Lancashire woman and the Hindoo are "both alike incapable of larger aspirations."

Englishwoman.—Is this so indeed? We will eschew comparisons; but let me ask my Sister to remember that I distinctly described the former as having been taught her duties towards God. One of these is to believe in the eternity of joy He promises to those He loves, after this fleeting life is over, and that with a faith based on no unfounded superstition. Is that then a small aspiration?

In conclusion let me assure my sister I never intended to assert, and never did assert, all native homes to be "one mass of filth and darkness." I only spoke of what I have seen, and that strongly, because I felt strongly, and would so gladly, change all the dark shades to light. I have indeed entered one Indian village where the houses were not only apparently, but *really* clean; where the men had a bearing of independence without rudeness, and the women intelligent faces, and sweetly modulated voices; where the children also "played merrily," but were sufficiently clothed, and had combed hair; where there is a "village church," and a "village school." As I was kindly welcomed into their cottages, and offered, with friendly smiles a glass of foaming milk,—all their poverty had to bestow,—I thought, here at last are people under whose roof I could willingly eat or sleep without disgust; it is absolutely possible to be clean in an Indian Gaum. But, dear Sister, this was a village of native Christians. Make, I entreat you, allowances for what you will consider my "prejudices," but still believe me I am describing simply and truly what I saw. I offer no apology for thus introducing religious subjects; since your own letter necessitated my so doing.

PASSENGERS SAILED.

Per *Gunga*, 20th:

To Suez—Captain Clubley, Dr. McPherson, Mr. and Mrs. Brown and four children, Dr. Powlica Mr. Schwatz, Mr. Sturgeon, Mr. Urquhart, Mr' Beaumont, Mr. Messiah, Mr. Stern, Signor Abrumovitch and Mr. Woolfe.

To Aden—Mrs. Duggan, child, and servant, and Mr. Sorabjee Nusserwanjee.

DOMESTIC OCCURRENCES.

BIRTHS.

MIDDLETON—Sept. 15th, at Camp, Kurrachee, the wife of the Rev. Wm. Middleton, M.A., Minister of St. Andrew's Church, of a son.

SOMERVILLE—Sept. 20th, at 9, Hornby Row, the wife of John Somerville, M.D. of a son.

MARRIAGES.

LEMESURIER—MOYLE—Sept. 10th, at Trinity Church, Kurrachee, John LeMesurier, Captain R. E., to Georgina Agnes Amelia, youngest daughter of the late Captain John Grenfell Moyle, 10th Regiment Bombay N. I.

THOMSON—GOSLIN—Sept. 22nd, at Poona, by the Rev. W. L. Eames, G. B. Thomson, Esq., to Blanche Ellen, eldest daughter of Lieut. W. W. Goslin, Commissariat Department.

STRETCH—CARPENTER—Sept. 19th, at Byculla, by the Rev. DuBois, Mr. Frederick Stretch, of Callian, to Jane Carpenter, of East-church, Isle of Sheppy, Kent.

DEATHS.

REYNOLDS—Sept. 10th, at Calcutta, Francis Douglas, third son of Major W. Reynolds, Bombay Army.

BROOKE—Sept. 16th, at Cochin, Henry Edward, the eldest son of the late Henry Brooke, Esq., of Bombay, aged 10 years.

PLAYFAIR—Sept. 22nd, at Ellichpoor, Berar, Charles Henry Maitland, youngest son of Captain A. L. Playfair, Bengal Staff Corps, Adjutant, 4th Regt. Hyderabad Contingent, aged 18 months and 28 days

Advertisements.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at a monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring the climate being pleasant, genial and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,
House and Dawk Agent for Mahabaleshwar.

TO LET—At Satara, Belle Vue and Belle Vue Lodge. Apply to Mr. Myatt's Agent, Mr Dadabhoy Bazonjee.

DAY AND BOARDING INSTITUTION,

No. 8 GRANT BUILDINGS.

LANGUAGES, Mathematics, History, Philosophy, Plain and Fancy Needlework, Vocal and Instrumental Music taught.

Pupils prepared for Matriculation.

Terms moderate and particulars obtainable from Rev. EDMUND EDWARDS, Missionary, 8 Grant Buildings, Colaba.

THE BOMBAY BAPTIST MISSION SERVICES are held on Lord's days at the Regimental School-room, Colaba, at 9-30 A. M., at Grant Buildings, at 11 A. M., and at the Ice House, opposite Byculla Hotel, at 6-30 P. M.

DONATIONS, in aid of this Mission and towards building a CHAPEL or HALL, for Services, an Anglo-Vernacular Institution, Temperance meetings, and Lectures, will be thankfully received by Rev. Edmund Edwards, 8 Grant Buildings.

BOMBAY SCOTTISH EDUCATION SOCIETY.

COMMITTEE.

The Hon. ALEX. BROWN, *Chairman.*
JOHN CONNON, Esq., *Deputy Chairman.*

THOMAS BLANEY, Esq.	HAMILTON MAXWELL, Esq.
Rev. D. C. BOYD.	W. NICOL, Esq.
Rev. C. I. CAMERON.	J. RANKEN, Esq.
W. E. CRUM, Esq.	J. SOMERVILLE, Esq., M.D.
Captain A. DAVIDSON, R.E.	F. A. SPENCER, Esq.
D. GRAHAM, Esq.	N. SPENCER, Senior, Esq.
CHARLES MACDONALD, Esq.	G. RAMSAY WILSON, Esq.
JOHN MACFARLANE, Esq.	Rev. JOHN WILSON, D.D.
Rev. D. MACPHERSON.	JAMES WINDRAM, Esq.

FORT SCHOOL—8, HORNBY ROW.

It is the object of this School to provide for Pupils of both sexes a systematic and extended course of instruction in all the branches usually taught in first-class Educational Establishments.

Increased accommodation has enabled the Committee to separate the Girls' tDepartment, under Mrs. Macdonald and Miss Michell, from the Boys' Department, under Mr. Macdonald and an Assistant Master; both sections, however, still remaining under the personal superintendence of Mr. Macdonald.

The School has recently been recognised by the Director of Public Instruction as a High School teaching up to the Standard prescribed for Matriculation at the University.

The Course of Instruction comprises:—

Holy Scripture.	Geographical, Political and Physical.
English Grammar and Composition.	Map-Drawing.
Writing and Arithmetic.	Algebra and Euclid.
History.	Latin.
	Marathi.

Music, Vocal and Instrumental.
Plain and Fancy Needle-work.

FEES:—First and Second Classes....Rs. 5 per Month.
Third Class ..... 7½ ,,
Fourth and Fifth Classes..... 10 ,,

Four members of a family are charged as three.
A separate fee is charged for Instrumental Music.
Adequate provision has been made for the reception of Pupils as Boarders, by Mr. and Mrs. MACDONALD.

D. C. BOYD,
D. MACPHERSON, } *Joint Secretaries.*

The School will be re-open on the 8th of June.

BOMBAY GUARDIAN. Terms of Subscriptions Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository." Payments may be made to Mr. Timothy Theophilus, T. & B. Depository.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 20 lines and under Rs. 4; repetition, Rs. 2; for 50 lines and under Rs. 7; repetition, Rs. 3½.

Printed and published for the Proprietors, by JAMES PEARSE, Manager, at the ORIENTAL PRESS, Jail Road, Bombay.—September 26th 1868.